The Alaskan Churchman

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Missionary District of Alaska

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The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great character connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

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AS WELL FOR THE BODY AS THE SOUL

By STEPHEN D. PALMER, M. D.

Scattered like broadcast grain among the host of Christians who are spread over the surface of God's earth, whose vocation it is to preach Christ crucified, to do good in His name, to minister to His people in their every need, there are some who feel called to the ministry of healing. A happy, rewarding ministry is theirs, for they too participate in that Great Ministry—that we should love one another, as Christ loved us. No miracle workers they, but simply men and women with especial preparation for the alleviation of the distresses of the body that dim the eyes of men as they look toward their God. They feel deeply the important role of the body as the vessel for the soul. The soul may weep and the spirit of man may falter as he beholds his tired and aching body, sick and weak and stained with blood. Man, soul and body, is the Child of God, and it is part of the mission of the Church to direct the soul toward perfection and the body to wholeness.

Should these missionaries justify their calling by such a text as that of their clerical fellow-workers — "Go, preach"—it might well be that Christ's clear words would be heard again in our ears: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." What Churchman can read again those words and not vigorously press forward the whole ministry of God? Can a medical missionary—layman, nurse or doctor —choose an apter expression of his *raison d'etre?*

Incumbent upon the medical missionary is the obligation to practice his profession with skill, assurance and Christian charity. He has the same responsibility for skill in medicine that the clergy have for excelling in preaching and pastoral care. The time-consuming and tedious task of the physician is not made easier by the limited facilities and crude methods necessary in small stations and isolated areas. A doubly difficult job it is to keep up with recent developments in the expanding field of medicine when medical libraries are not nearby. But as the task is great, so the rewards are commensurate with it.

This, then, is the reason as we conceive it, for having medical missionaries; believing the body as fit vehicle for the soul, should not be broken, bruised, and bleeding—and, if it is, God's people must **not** pass by on the other side, but should bind the wounds and heal the hurts—these people have decided to practice the art and science of healing within the framework of the Church, for it is there, they believe, they can best serve the God whom they love.

To this happy company of God's servants we are privileged to belong.

(EDITOR'S NOTE: In the medical mission of the Church in Alaska the Church maintains the following personnel: Hudson Stuck Memorial Hospital: Dr. Stephen D. Palmer (and family); Miss Harriet Keefer, P.H.N.;

(Continued on page 20)

HOLY TRINITY, JUNEAU, ATTAINS FULL SUPPORT

On January 1, 1955, the Vestry of Holy Trinity Church, Juneau, assumed the full responsibility of providing for all the finances of the work in Juneau including the Rector's salary in full. Thus Holy Trinity becomes the third self-supporting parish of the Church in Alaska. St. Matthew's, Fairbanks and All Saints', Anchorage reached parochial status in 1945—the first churches in Alaska to do so—and St. John's, Ketchikan joins in this new step this year to make a total of four parishes of the Episcopal Church in this Territory.

Under the leadership of the Rev. Samuel McPhetres the people of Holy Trinity have been moving towards self-support ever since Fr. McPhetres came from Kansas to Alaska in 1948. Each year additional support has been underwritten and now we salute rector and vestry and the people of the congregation for this wonderful forward step.

Not only does this mean that the members of the congregation in Juneau have the satisfaction of knowing that they are paying their own way, but it also releases funds that can be and have been used to make other missionary work possible in Alaska, A priest at St. Elizabeth's Church, Ketchikan and at Holikachuk and an additional man at Anchorage have all been provided in the budget by in-

RECTOR AND VESTRY, HOLY TRINITY PARISH—(l. to r.) Robert Rice (Warden), Vance Blackwell (acting Treasurer), The Rev. Samuel A. McPhetres, William Barrington (Clerk).
Dr. Wm. Whitehead, Norbert Ottke, Dr. Clayton Polley, Keith Wildes, Howard Simmons, John Scott, Ray Bolton, (absent—Waino Henddickson).

creased self-support by other churches in Alaska.

The history of the work of the Episcopal Church in Juneau is an interesting one. When Bishop Rowe made his first missionary journey to Alaska in the winter of 1896 he was accompanied by the Rev. Henry Beers as far as Juneau. When the Bishop and Mr. Beers arrived in Juneau, then a community of about 1800 persons, it was decided that Mr. Beers was to remain here to develop the work among the increasing number of white people attracted to this area by the new gold strikes. It is thought that the church started by Mr. Beers was the first ministering to the white population of Southeastern Alaska. From this beginning the work that is now Holy Trinity Parish has grown.

A church building was erected in 1897 and consecrated in 1903. Extensive additions and repairs, including the addition of a basement, were made in 1913, and this building is still in use as the parish church in Juneau today.

The Rev. Dr. Campbell came to the Juneau-Douglas area shortly after Mr. Beers in order to minister to the people of Douglas, a community situated across the Gastineau Channel from Juneau, and St. Luke's Church, Douglas was actually probably erected a few months before the Church in Juneau. With the decline of the mining activities in the Douglas area and with the construction of a bridge across the channel joining the two communities, the activity of the Douglas church decreased and several years ago the work in the area was combined to center at Holy Trinity Church.

In 1897 both Mr. Beers and Dr. Campbell were transferred by Bishop Rowe to Skagway to meet the tremendous needs brought there by the gold rush and there was a lapse in the permanent ministry in the Juneau area. Mr. Beers returned to the States shortly thereafter and Dr. Campbell dropped dead of a heart attack on the streets of Skagway in 1899, and was succeeded by Mr. Cameron as priest-in-charge there.

Holy Trinity Church, Juneau

In 1902 the Rev. C. A. Roth came to Juneau as Priest-in-charge of Holy Trinity Church. The same year marked the coming of another missionary to Alaska who was to have a vital influence on the work in Juneau, though not until nineteen years had elapsed. Also in 1902 the Rev. Charles E. Rice answered the call of Bishop Rowe to Alaska and was stationed at Circle, a booming log-cabin mining camp on the Upper Yukon River.

After the turn of the century, progress seemed to pass Juneau by, and although considerable work was done by the Treadwell and Alaska-Juneau Mines, there was no great growth and there was a general decline in church

activity. At the end of Mr. Roth's term no priest was stationed in Juneau, and for several years the ministry of the Church in Juneau was carried on by the Rev. Thomas Jenkins (later Bishop of Nevada) from Skagway where he had been transferred from St. John's, Ketchikan.

It is probably a surprise to the present congregation of Holy Trinity Church to know that the church was once an outstation of the mission at Skagway because now the situation has entirely changed with the decline of Skagway and St. Saviour's Church there is dependent on a quarterly visit from the rector of the Juneau parish for its ministrations.

In 1910 the Rev. G. E. Renison came to Juneau as priest-in-charge of the Church and from that date onward the church has had a continuous and active ministry. When the territorial capital was shifted from Sitka to a more central location in Juneau, a new impetus was brought to the community, and even the flooding and subsequent abandonment of the great Treadwell mine did not halt the progress of the community. In recent years fishing and the coming of new lumbering and pulpwood interests have boosted the economy of the capital city and today Juneau is a thriving, modern city of about seven thousand persons, situated in a beautiful location on Gastineau Channel in the shadow of Mt. Juneau.

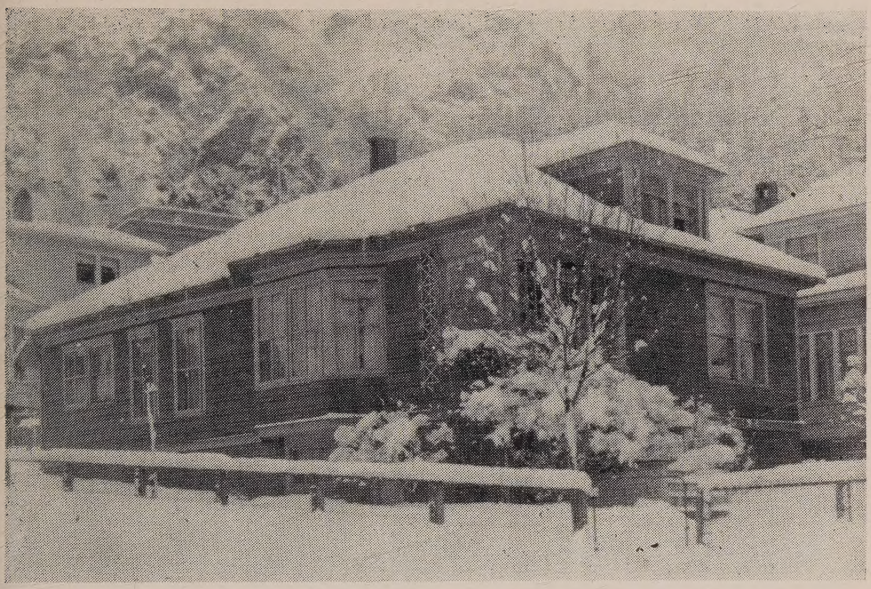
In 1916 the Rev. Guy D. Christian was transferred from St. Mary's Church, Nome, to serve in Juneau, and in 1918 he became the Dean of Holy Trinity Cathedral when the Juneau church was so designated by Bishop Rowe. By this time Bishop Rowe had moved his residence to Victoria, British Columbia and his office to Seattle, and there was no episcopal residence in the territory, so the capital city was made the procathedral. After Bishop Rowe's death and the residence of the bishop was situated in Nenana and later Fairbanks, there was no longer reason for a cathedral designation for the church in Juneau and the title was dropped.

In 1921 the Rev. Charles E. Rice returned to Alaska from the States to become Dean of Holy Trinity Cathedral, a post he filled ably and sacrificially for twenty-two years. A veteran of previous pioneering service on the Yukon, Dean Rice came to this post wonderfully equipped to minister to the needs of the Alaskans he understood so well. In his long ministry he quietly and firmly laid foundations of the church that is today, both in composition of the congregation and the make-up of the physical plant. According to old-timers around Juneau, the Dean—and his boys when they could be corralled—were regularly seen repairing, painting and maintaining and improving the church and rectory and almost all of the shingles on the roof, one of the steepest in Juneau, bear his fingerprints!

Fr. McPhetres and Waino Hendrickson, vestryman and Secretary of Alaska.

Dean Rice retired in 1943 from the Cathedral but remained in the Territory and was almost as busy after his retirement as before, helping minister to several vacant churches in southeastern Alaska during the war years and after. The Dean was called home from us in 1952 but Mrs. Rice, a constant strength and help through all his ministry and a wonderful Christian woman, still makes her home in Juneau.

The Rev. W. Robert Webb succeeded Dean Rice at Holy Trinity and carried on an effective ministry un-

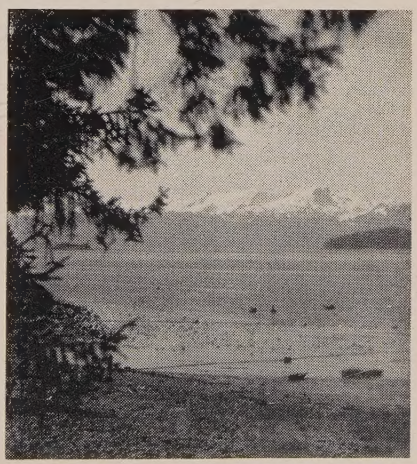


Juneau Rectory

til 1947. During Fr. Webb's ministry some steps toward self-support were made, but the congregation at that time was unable to bear the burden of full support.

The Rev. Samuel A. McPhetres came to Juneau in the winter of 1948 and continues as priest and rector of the parish. With Mrs. McPhetres, three fine sons and an active daughter (born in Alaska), the family has become an integral part of the life of the Church in Alaska. Inspired by Fr. McPhetres' vision and enthusiasm, the church has moved forward in vital ways, culminating in full support in 1955. The life of the church is evident in many other ways, notably a wonderfully fine group of boys who serve as acolytes and layreaders, a very active vestry and a real family life in the congregation, featured by families worshipping together as a group in a natural and enthusiastic way.

Now Holy Trinity begins its sixtieth year of service to God and His people in Alaska. Already plans are being made for an additional step forward in the construction of a much needed parish hall to meet the growing needs of the people of the community. The Territory of Alaska has untold wealth of every conceivable kind. It is our prayer that God will guide us through the work of Holy Trinity Parish and through the work of forty-nine other churches and chapels in the land that we may bring the spiritual wealth to our people that must go along with and before the material blessings that God has given us here.



HISTORIC ORDINATION AT HOLIKACHUK

On December 9th in St. Paul's Church, Holikachuk, the Rev. Thomas G. Cleveland was ordained to the Priesthood. Mr. Cleveland was presented by the Rev. Glen M. Wilcox. The sermon was preached by the Rev. Robert B. Greene. The Rev. Richard T. Lambert was Litanist. The church was crowded with the Indian people of the area since this was the first time in the history of the Church in Alaska that an ordination had been held in Holikachuk.

The mechanics of such a service merit some comment. Holikachuk is four hundred air miles from Fairbanks. There is no other way to reach the village in winter except by dog team—a venture that would take probably three weeks hard travel, at least, from Fairbanks.

So after services at St. Timothy's Mission, Tanacross, on Sunday morning, Mr. Greene had driven one hundred miles to the Army Base at Big Delta for an evening service for the service men stationed there. Then another hundred miles into Fairbanks for a midnight arrival to be on hand for the Holikachuk flight.

A couple of days before, the Bishop had been in Fort Yukon to bring in Miss Susan Lewis, a new nurse for the hospital, so the Rev. Richard Lambert took this opportunity to fly 150 miles to Fairbanks for the ordination trip also.

One day we stand by—weather no good for flying, but December 8th dawns bright and clear. So two priests and bishop with a multitude of vestments, heavy clothing (temperature minus twenty-five), ordination certificate, and precious fresh vegetables, eggs and meat for the Clevelands (unobtainable in Holikachuk in the winter

Clergy join in laying on of hands at Holikachuk. (l. to r.) : Glen Wilcox, Bishop Gordon, Richard Lambert, Robert Greene.

months except by air at great cost) and we are off. There is a slight detour near Lake Minchumina to go around snow flurries, but otherwise the flight is uneventful and Bob Greene sprawls in the back seat sound asleep most of the way. Almost exactly three and a half hours after take-off from Fairbanks, the "Blue Box" buzzes low over the log cabin rectory at Holikachuk, dips its wings in greeting, and we are down on the snow-covered surface of the Innoko River in front of the village.

Before Messrs. Lambert and Greene have finished shaking hands with the fair percentage of the village who have come down to greet the plane, the bishop is in the air headed west for a thirty-mile flight to Anvik to pick up the Rev. and Mrs. Glen Wilcox and daughter, Gail. After forty minutes flying time and an hour and a half waiting time, the red and silver

Bishop Gordon and Mr. Cleveland greet Holikachuk people at door of Church.

plane is back on the ice with the oil drained, skis blocked up (to prevent freezing to ice and snow) and the engine modestly covered with a long canvas skirt (for preheating purposes before take-off). So the clergy are on hand.

St. Paul's rectory is jammed to the rafters that night. Fortunately the hospitable school teachers offer to sleep the Wilcoxes, but we all dine in style in Charlotte Cleveland's fancy kitchen-dinette with Tommy and Johnny and Gail leavening the lump of theological talk and bush experiences.

So the mechanics for getting ready for an Alaskan village ordination are taken care of. The service itself, a wonderfully impressive experience for all, went off without a hitch.. Then in honor of the occasion, the Holikachuk women outdid themselves in providing a wonderful feast for all in the village Kashim. With a choice of moose meat, rabbit and fish in various forms, Alaskan potatoes, vegetables, an assortment of bread, many kinds of cake, and pie and a choice of vanilla, chocolate or strawberry (or fish) ice cream, no one could possibly do justice to all these good things, but, oh, how we tried! Following the feast young and old alike shared in games and dancing and Dick Lambert and Bob Greene were most actively engaged trying to prove to the people of Holikachuk who was the younger and livelier! The dancing closed with all standing for the Lord's Prayer and a blessing by the Bishop and certainly Wednesday, December 9th, marks the high point of the work of the Episcopal Church in Holikachuk and that history dates back at least ten years before the turn of the century.

Tom Cleveland is now a priest of the Church—empowered to bring the blessings of the Sacraments to two hundred Indian people along the Innoko. Traveling by dog team in winter and small boat in summer he journeys back and forth ministering the gospel of Christ to the inhabitants of Holikachuk and Shageluk, and shares with Mr. Wilcox at Anvik the responsibility for all our people along the Lower Yukon River.

There is no opportunity to minister to great crowds here; nor is there any possibility of any growth (already practically every inhabitant of the area is an Episcopalian), but there is a God-given chance to minister intimately and personally in the lives of men and women and boys and girls who desperately need God's guiding hand and strengthening power as they share in His blessings there.

St. Paul's Church, Holikachuk.

Miss Arlene Chatterton, R.N. has been transferred from the Hudson Stuck Memorial Hospital at Fort Yukon to duty along the Koyukuk River. Miss Chatterton is presently serving at Allakaket taking care of the medical needs there (she arrived in the midst of a real epidemic of colds and flu). Sometime after Mrs. Miller arrives back home in Allakaket—(before we go to press, on February 11th, we hope), Miss Chatterton will spend some time at Huslia on the Koyukuk helping with the medical work there as well as the services of the Church.

We are indebted to the Rev. Norman Elliott for the splendid map of Alaska found in this issue. We hope it will be a help to you in locating the various stations of the church in Alaska.

Our Clergy Conference for 1955 will meet in Seward April 13th through 19th with the Bishop of Olympia and the Rev. David Hunter, D.D. as leaders.

AIR FORCE CHAPLAIN PRESENTS 30 FOR CONFIRMATION

The only Episcopal Church chaplain stationed in the Territory of Alaska is Major Howard B. Scholten of Elmendorf Air Force Base, Anchorage. Chaplain Scholten came to Alaska about eighteen months ago and is scheduled for rotation June 1.

We in Alaska feel that we have been singularly blessed in the chaplains we have had with us. When Gordon Hutchins left us two years ago, he left behind such a splendid record we felt he could not possibly be replaced. However, Howard Scholten has been everything we could ask for in a chaplain. He has first of all ministered conscientiously and faithfully to those directly under his care as a military chaplain. He has been a tower of strength to the Episcopalians stationed with the military in his area; he has been a perfect liaison between the military and the Church in Alaska which means he has been a real help to the Bishop of Alaska in all his work with the Armed Forces. Last but not least, he has brought the blessings of the Church to those who have been seeking a church home as the picture of a splendid confirmation class of thirty persons presented by Chaplain Scholten in January will amply illustrate. Chaplain Scholten has shown a wonderful interest in the Church in Alaska and this has been concretely proven by the wonderful offerings sent from his Episcopal congregation on the Base for the support of many of our mission stations around the District.

Howard Scholten represents the ministry of the Church to the military at its best and we are proud and grateful to have the Chaplain and his wife with us in Alaska.

The boarding school connected with St. Mark's Mission at Nenana will be closed June 1 of this year. The closing of the school, founded in 1907, has been brought about by the shortage of funds, personnel and the encroachment of the Tanana River on our property at Nenana. The work of the Church will continue in Nenana, of course, under the direction of the Rev. Cameron Harriot. We will have more information about St. Mark's in the next issue of the CHURCH-

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ARCTIC
Point Lay
Point Hope
Kivalina
Noatak
Kotzebue
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Hughes
Huslia
Tanana
Coschaka
Holegachaket
Anvik
Shageluk

All Saint's, Anchorage.

at St. Mary's while at the same time helping as much as possible in the downtown parish. By being at St. Mary's for three Sundays each month and by beginning a canvass of the Anchor Park area for potential members of the Sunday School and of the Mission, real growth is certainly in the offing. One of the inspiring things about the present congregation of the Mission is that there are already twelve persons connected in some way with the work who have not yet been baptized, thus indicating that we are not simply ministering to scattered people already in the life of the Church but we are bringing the blessings of the gospel of Christ to those who have never known the real fellowship of the life of the Christian family.

What the future holds for St. Mary's we do not know. We hope, of course, that the work will continue to grow and that land and some sort of building may be provided for permanent work in this area. Time and the guiding hand of Our Lord will tell. All in all, the fact remains that St. Mary's Mission is a reality because of the faith and enthusiasm and willingness to work of the men and women who share its life. The Church there is truly theirs—their creation. So in this beginning, built with their hands, may God's creative spirit and power develop that St. Mary's may be the instrument of transforming those who seek Him there into devoted members of His family here on earth.

The Rev. Alwin Reiners, Jr. of St. George's-in-the-Arctic, Kotzebue was married to Miss Joanne McElman in Calvary Church, New York on February 5th. Mr. and Mrs. Reiners will arrive in Fairbanks on February 16th en route to Kotzebue. Mr. Reiners will be advanced to the Priesthood in Kotzebue on February 25th.

Please do not send anything to our Interior Mission Stations by express. None of these stations have express facilities and anything thus shipped comes to Fairbanks and is left here for expensive trans-shipment. Except for very heavy things which must go regular freight, all shipments to interior mission stations should be sent direct to the Mission by parcel post. All stations receive unlimited parcel post service winter and summer.

A new mission station is the fishing town of Seldovia across from Homer in the Kenai Peninsula area. The Rev. L. Russell Clapp of Seward plans to make regular monthly visits to Seldovia as he has done for some years to Kenai and Homer.

THE A K STORE, ALLAKAKET

By the Rev. Richard S. Miller

Our complex persons include many channels nourished by God and the Holy Spirit. Predominantly church activities foster the strengthening of the soul by the Grace of God. This Grace is food for our souls, given us through prayer life, and through the outward and visible signs of sacraments. Since 1907 St. John's-in-the-Wilderness has attempted to feed the minds of our natives by teaching reading, writing and 'rithmetic about God's gifts and scientific laws.

However, one cannot keep the soul and mind strong without a healthy body. Within the past ten years the mink and beaver sales, which are the major incoming economy of the Koyukuk river people, have decreased 75%. The outgoing expenditures have increased since food has doubled in price. This economic upset caused sickness and often death to the weak. It weakened the morale of all.

Within the first month of my ministry to the people of Allakaket, Dr. Joseph Moore from the National Council, made a survey of our village. He discovered the absence of any store and blithely suggested that the Mission organize one. Realization of this pending nightmare occurred on September 23, 1953, taking the name "The A K Store" with capital assets of $1,000.00. Then the old trading post which had closed during the early days of this past delining decade made an offer to consign its merchandise remnants to the newly formed A K Store for $2,500.00 payable $50.00 per month. Already we have paid off one-half of the note and have constructed a $2,000.00 building from the profits. Accurate accounts have been maintained which portray over $17,000.00 in total gross sales in its first 15 months.

Throughout the first nine months our storekeeper was an 18 year old Indian girl, Matilda Bergman. She has taken a year's leave of absence to learn Practical Nursing at our Territorial High School near Sitka. And so the past six months have seen a new regime and a new store building, as well as new types of merchandise.

The A K Store.

Simon Ned is the storekeeper, and like Matilda, received only $25.00 a month for his work three hours a day, twice a week. By November the chief suggested that Simon deserved a raise and the villagers unanimously accepted his proposal of $40.00 per month. Meanwhile, I have hired a secretary for $10.00 a month, Bertha Moses, an Eskimo. Recently she has been given the job of paying for the food she orders and given the title of "Purchasing Agent for the A K Store" besides a deserved 50% raise.

Many restless nights have prevailed for me concerning bills and credit to be extended. My faith in the trapping ability of the natives proved correct, however. On December 1, 1954 $3,000.00 was the total of accounts receivable but one month later this had decreased to $906.00. The entire village is working as a team to create a store and it is THEIR OWN store. From it has come security, stamina and vigor.

Together the men of the village cut forty logs last spring for their build-

St. John's-in-the-Wilderness.

ing. Then they all pitched in to supply three more logs, and for the roofing, two flattened barrels. Such was their contribution to their own store. It is no longer the Mission store for we own but $1,000.00 of the $8,000.00 total assets. Bertha is even writing out the monthly checks, totaling a thousand dollars or more. The education of Matilda, Simon and Bertha, and the others, by Miss Hill and Miss Kay, truly fostered strong minds and souls.

The major reason for opening the A K Store, was to counter attack the economic upset with its slumping of spirits and weakened bodies. The will to work and to trap is but a corollary of a healthy body. Both body and soul must be fostered and nurtured simultaneously. I have attempted to strengthen their spiritual nature through a feeling of ownership and of the responsibilities involved, along with the privilege of decreased food prices. The latter has brought a broadening of the diet, especially in quantity.

It was an interesting experiment to explain the intricacies of a Balance Sheet to twenty native men, half of whom could neither read nor write. After some fifteen minutes the village interpreter started to ask questions and explain in the native tongue. The results were not felt in an education about a Balance Sheet but in the pride of ownership and responsibility. They were astounded that the store owed $6,000.00 (total liabilities) and they resolved to pay their debts immediately so that the store might meet its bills. Since then our liabilities have decreased at least a thousand dollars.

God's call that these natives be fed in body as well as soul by our Mission has been heard. It has been God's hand which has led these people toward a balanced diet and toward health of body so that their morale might improve. Vegetables and fruit which were not stocked fifteen months ago are in such demand that our capital stock will not allow ample supplies to be kept on hand. Our

people have worked and struggled that they might have a decrease in food prices and an increase in the availability of merchandise. Just as prayers have built this new economy, we pray that this also will build a stronger Temple for the Holy Spirit.

AS WELL . . .

(Continued from page one)

Miss Irene Burnham, R.N.; Miss Susan Lewis, R.N. St. Mark's Mission, Nenana and outlying areas; Mrs. Dorothea Jacobs, R.N. St. Barnabas' Mission, Minto: Miss Bertha E. Mason, R.N.

St. John's-in-the-Wilderness, Allakaket and Koyukuk River: Miss Arlene Chatterton, R.N. — also Mrs. Anita Miller, R.N. (wife of our Allakaket priest).

Christ Church Mission, Anvik: Mrs. Joan Wilcox, R.N. (wife of Anvik priest).

St. Luke's Mission, Shageluk: (effective July first) Miss Jean E. Aubrey, P.H.N.

In all these areas these members of our staff are providing the only medical ministrations regularly in the whole area—so truly they minister in a vital way to bodily needs as they bring blessings to the souls of our people.)

Allakaket Woman Making Fish Nets

Effective about June 1, the Rev. Richard T. Lambert of St. Stephen's Mission, Fort Yukon, will be transferred to Fairbanks to become rector of St. Matthew's Parish. At the same time the Rev. Walter Hannum will be transferred from St. James' Mission, Tanana to Fort Yukon. We expect that a new appointee will come to the field during the summer to take over the work in Tanana.

The Rev. Norman H. V. Elliott who has been supplying St. Matthew's since the departure of the Rev. Gordon T. Charlton last summer, plans to spend the summer months in his new post as Diocesan Missioner with special responsibilities for supervising the work of the summer seminarians and volunteer Daily Vacation Bible School workers. Mr. Elliott plans to go to the States for a long overdue furlough about September 1.

Regular services are being held at two military posts in Alaska by two of our clergy. The Rev. Norman Elliott drives twenty-six miles each Sunday evening for services at Eielson Air Force Base and the Rev. Robert B. Greene travels one hundred miles for monthly services at the Army base at Big Delta. In addition, the Rev. L. Russell Clapp ministers to the men at Wildwood Station monthly at the time of his visitation to Kenai.

Do not forget to renew your subscription to the ALASKAN CHURCHMAN. Send us one dollar today—or better still, renew your subscription for five years and help us to make sure that the little magazine continues to come to you regularly.

The Convocational Meeting for the Woman's Auxiliary of the Anchorage Convocation will meet in Fairbanks May 6th, 7th and 8th. Mrs. Sumner Walters, wife of the Bishop of San Joaquin and Representative for the Eighth Province on the Executive Board of the Woman's Auxiliary, will be our conference leader. We hope to have two delegates and a fair number of visitors from all the towns and villages in the Interior and southwestern coast area.

PARISHES

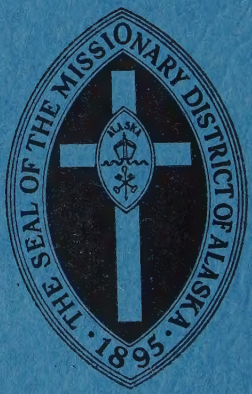
Anchorage	All Saints'	The Rev. Albert J. Sayers
		The Rev. Philip E. Jerauld
Fairbanks	St. Matthew's	The Rev. Norman H. V. Elliott
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. J. Kenneth Watkins

MISSIONS

Allakaket	St. John's in the Wilderness	The Rev. Richard S. Miller
		Miss Arlene B. Chatterton, R. N.
Anchorage	St. Mary's	Asst. All Saints'
Anvik	Christ Church Mission	The Rev. Glen M. Wilcox
Cordova	St. George's	m. Valdez
		Mr. Page H. Kent
Eagle	St. John's and St. Paul's	The Bishop
Ft. Yukon	St. Stephen's	The Rev. Richard T. Lambert
		The Rev. Albert E. Tritt
		Mr. Ned Thomas
		Mr. Isaac Tritt
	Hudson Stuck Memorial Hospital	Dr. S. Donald Palmer
		Miss Harriet H. Keefer, P.H.N.
		Miss Irene Burnham, R. N.
		Miss Susan C. Lewis, R. N.
		Miss Elizabeth Klemm
		Mr. Grafton Bergman
		Capt. George S. Glander
Holikachuk	St. Paul's	The Rev. Thomas G. Cleveland
Ketchikan	St. Elizabeth's	The Rev. Lewis Hodgkins
Kivalina	Epiphany	Mr. Milton Swan
Kotzebue	St. George's-in-the-Arctic	The Rev. Alwin Reiners, Jr.
Minto	St. Barnabas'	m. Nenana
		Miss Bertha E. Mason, R. N.
Nenana	St. Mark's	The Rev. Cameron Harriot
		Miss Martha I. Webb
		Miss Jean E. Aubrey, P.H.N. (on furlough)
		Mrs. Dorothea S. Jacobs, R. N.
		Miss Rachel McDiarmid
		Mr. Fred Mueller
Petersburg	St. Andrew's	m. Wrangell
Pt. Hope	St. Thomas'	The Rev. Rowland J. Cox
		Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	The Rev. Robert B. Greene
Tanana	St. James'	The Rev. Walter W. Hannum
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Philip's	The Rev. Hugh F. Hall

OUTSTATIONS

Annette Island	Chalkyitsik	Rampart	Seldovia
Arctic Village	Dot Lake	Pt. Lay	Shageluk
Beaver	Homer	Mt. Edgecumbe	Stevens Village
Big Delta	Hot Springs	Noatak	Tetlin
Bettles	Hughes	Nome	Venetie
Circle	Huslia	Palmer	Wrangell Institute
Coschacket	Kenai		


THE SEAL OF THE MISSIONARY DISTRICT OF ALASKA
ALASKA
1895